

THE CIRCULAR.

PUBLISHED WEEKLY,

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—Daniel XII, 4.

[AT TWO DOLLARS PER ANNUM.]

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WILMINGTON, Del. FRIDAY, December 3, 1824.

NO. 31.

MISSIONARY.

Extracts from the *Missionary Herald* for November.

Bombay.—A letter from the missionaries, at this station, dated Jan. 6, 1824, states, that a printing office had been completed on the vacant ground adjoining the Chapel; the number of schools had increased to 26, containing 1,454 scholars.

Palestine Mission.—Extracts from Mr. Goodell's Journal extend from Feb. 10, to April 2, 1824. Walking on the terrace of the College of Antioch, Mr. Goodell counted 12 convents, situated on the adjacent elevated peaks of the mountains. On the 20th Feb. Mr. G. met with the Rev. Mr. Samuel Cooper, a Catholic priest, from Philadelphia in the U. S. who was going on a pilgrimage to Jerusalem.

Cherokees of the Arkansaw.—A letter from Mr. Finney, dated Dwight, June 30, represents the schools, and the concerns of the mission generally, as encouraging and prosperous.

Cherokee Mission.—Mr. Chamberlain, says, that since last fall, there had not been, to his knowledge, any case of intoxication among the Indians in that neighborhood.

Receipts into the Treasury of the Board, from Sept. 21st to Oct. 16th, inclusive, \$3,053.

In LABRADOR the United Brethren have three missionary stations—Hopedale, Nain, and Okkak. By the last accounts, they all appear to enjoy the smiles of a gracious Providence.

From *Hopedale*, the missionaries write, that the Esquimaux congregation consists of 56 communicants, 7 candidates, 21 baptized persons, 12 candidates for baptism, and 3 unbaptized—total, including children, 179 persons.

Nain.—The schools, and daily worship, are well attended. The number of inhabitants is 181.

Okkak.—This station has had a recent addition of 59 persons, among whom are several that discover an awakened mind, and a spirit of anxious inquiry. The schools are attended by 140 scholars. The whole number of inhabitants is 341.

In GREENFIELD, the Brethren have three stations also—New Hershutt, Lichtenfels, and Lichtenau.

From *Lichtenfels*, Mr. Gorche writes, that in general, the Christian walk of their Greenlanders, and their growth in grace, give the greatest satisfaction.

At *Lichtenau*, there is a population of 658 souls; of these 571 are baptized. 38 were admitted to the Lord's supper, last year.

ANTIGUA.—It is 50 years since the Brethren opened their church at *St. Johns*. During that time, there have been baptized and received into the congregation, 16,099 negroes; and 35 brethren and 35 sisters, have been employed in the mission.

At *Cedar Hill*, (a new station about 4 miles from *St. Johns*), there were 92 adults and 70 children baptized within a year after its establishment. 165 were added to the class of candidates for baptism, and about 200 to the class of *new people*. These are such as offer themselves for private instruction in the principles of religion, previous to joining the congregation.

At *Newfield*, is a congregation of 1,119 persons, of whom 376 are communicants, 285 adults, and 140 children baptized.

St. Kitts.—Both the churches here are too small to accommodate the numbers that are often disposed to attend Divine service.

JAMAICA.—At *New Eden*, (from Easter 1822, to Easter 1823,) 99 adults were baptized—52 became partakers of the Lord's supper.

St. Croix.—At *Fridensburg*, God carries on his work—many are led to inquire what they must do to be saved.

SOUTH AFRICA.—At *Enos* there are 250 inhabitants, and the congregation there is rapidly increasing.

At *Gnadenhal* the inhabitants anxiously inquire the way to salvation.

A woman fell from the window of a two story dwelling house in New-York, while in a state of intoxication, and was instantly killed.

RELIGIOUS.

THE TEN TRIBES.

Among the communications to the London Jews Society published in the *Expositor* for May, is a letter from Thomas Jarret, Esq. Acting Secretary to the Madras Corresponding Committee, on the supposed discovery of the long lost Ten Tribes. It is dated Madras, Sept. 19, 1823.

The letter is mainly occupied with an account of Mr. Lurgon's Mission in search of the "Beni Israel," its result is the statement of the following particulars respecting the people among whom he prosecuted his inquiries.

1st. These people in dress and manners, resemble the natives so as not to be distinguished from them, but by attentive observation and inquiry. 2d. They have Hebrew names of the same kind, and with the same local terminations, as the Sepoys in the 9th Regiment Bombay Native Infantry. 3d. Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. 4th. Their common language is the Hindoo. 5th. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew. 6th. They circumcise their own children. 7th. They observe the Kippoor, or great expiation-day of the Hebrews. 8th. They call themselves Gorah Jehudi, or White Jews, and they term the Black Jews "Collah Jehudi." 9th. They speak of the Arabian Jews as their Brethren, but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. 10th. They use the same prayer as those of whom we have already heard, namely, "Hear O Israel, the Lord our God (Jehovah Elohim) is our Lord, (Jehovah." Deut. vi. v. 11th.) They have no Cohen, (priest,) Levite, or Nasi among them, under those terms, though it appears they have elders and a chief in each community, who determine in their religious concerns. 12th. They expect the Messiah, and when he comes, that they will all go to Jerusalem: that the time of his appearance will soon arrive, and their return, at which they would much rejoice, since at Jerusalem they would see their God, worship him only, and be dispersed no more.

Mr. Jarret observes that the account given of these people by Mr. S. is, in his opinion, sufficient to prove them "Israelites," and not Jews of the two tribes and a half, and probably we may, from all the circumstances, safely include them among the offspring of the long lost ten tribes.—He remarks that they have, however, adopted some of the idolatrous practices of the Hindoos, fulfilling the prophecy of Moses. The Lord shall scatter them among all people from one end of the earth to the other, and then shall thou serve gods, which neither thou nor thy fathers have known, even of wood and stone.

"According to thy faith be it unto thee."

Plain Christian duty performed in faith will never be performed in vain. But if duty, ever so expressly demanded, be performed without faith, the solemn clause may be applied; "In vain do they worship me." Experiments are not to be made in Christian duty, as in mechanical philosophy. One says; I do not believe complying with such an ordinance will do any good. I will however just try it. If good follows, I shall have the benefit of it; if not so be it! This person need not expect any benefit. Divine institutions must be attended to, because God has instituted them;—and, if faithfully improved, he will bless them. This must be believed, and the blessing expected in holy Christian confidence. Then the promise is appropriated; "according to thy faith be it unto thee." But the same immutable principle in the gospel economy, will prevent benefit where none is expected. They receive too, according to their faith, nothing. Reader, may you not in this gospel glass discover much of the reason of your barrenness? May you not discover why some Christian ordinances have proved in your case so unavailing? You have expected nothing; possibly you have desired nothing; (unless

from selfish emolument,) and you have received nothing. You must both desire and expect. If duty relative to ourselves, duty relative to our perishing children, and duty relative to Zion, were thus performed, how wonderful would be the effect! God would then practically say; (for surely, he is a God of truth!) "according to thy faith be it unto thee." Unbelief is the ruining sin of the world!

FRIENDS' PLEA FOR AFRICA.

We have had frequent occasion to mention the Mission recently established in the neighborhood of Bathurst, in West Africa, by Hannah Kilham, and other members of the Society of Friends. In the letters of Mrs. Kilham, inserted in the London Missionary Register for July, we find the following paragraph, which we recommend to the candid perusal of all who regard Missions to the heathen as unnecessary, or who are unwilling to contribute any thing for their support.

I have visited many of the huts here, and have seen with grief in what a state of extreme degradation and immorality the people live, their wretched habits leads to much misery; and those domestic bonds, which should endear and unite to each other the father and the mother, and children, of one family, are here supplanted by jealousy, confusion, and in many instances, great cruelty. While writing the last sentence, I was called upon to visit a poor woman, who had been so inhumanly beaten by her husband, that she was in danger of suffering greatly, and if not dying in consequence of his treatment; and although time was pressing, I immediately went.—On my way, I was informed that the King of Barra, some time ago, wishing to dismiss one of his wives, had ordered her legs to be broken, which was the cause of her death. All these things reminded me of the easy complacency with which I had heard some people in England talk of leaving the uncivilized part of the world to themselves, saying, that they were very happy as they were, and much more innocent than was imagined; but, indeed, from all the accounts which we hear from those who have really had a view of the state of the uncivilized, it is evident that the innocence that is talked of at a distance, is not found in them. On the contrary, all that we see, or hear, calls aloud for the help of those who have been favored with the blessings of a Christian Education, and the advantages of a civilized and improved Society.

It appears to be the will of the Most High, that His creatures should be made the AGENTS AND INSTRUMENTS of improvement to each other; and the state of THIS POOR COUNTRY, more perhaps, than any other, demands the watchful care and exertion of those who can feel for the people, and for the advancement of truth and righteousness in the earth. There are, indeed, sacrifices to be made, and much to be encountered that will be opposed to the love of ease and self-indulgence. Those who have felt the comforts of home, and dearly prized them, must feel the deprivation of them, which is necessarily experienced here; so that they, who come out simply with a view to do good, will need the support of Divine Goodness, and the sense of His providential care over them. Yet I am far from believing that we are, in any circumstances, at liberty to sit down in the mere enjoyment of surrounding blessings, without a SINCERE AND SOLICITOUS INQUIRY what may be the duties of our day; or what sacrifices for the sake of others, may be demanded at our hands.—Are we not DEBTORS for all that we enjoy—for the privilege of Christian Instruction—the precious advantages of religious fellowship? And is it not enough for us to feel, that Divine Goodness permits us to partake of these enjoyments, even when seas divide us from those whom we love? Let us then seek for nothing more earnestly than entire dedication to His will; and resign ourselves wholly to pursue what we apprehend to be His appointments concerning us, whether it be for life or for death.

VARIOUS.

PROPOSED RESTORATION OF THE JEWS.

The Gazette of Spire, assures its readers, that the house of Rothschilds [an immensely rich Jewish banking house] has recently received proposals from the Turkish government, for a loan to a considerable amount, and an offer of the entire of Palestine as a security for the payment. In consequence, adds the paper, a confidential agent has been despatched by that house to Constantinople to examine into the validity of the pledge offered by the Turkish Cabinet.

The New-York Advocate says, that the Jews will be restored to their former country and possess it in full sovereignty, cannot be doubted.

Our country must be an asylum to the ancient people of God. Here they must reside; here, in calm retirement, study laws, governments, sciences, become familiarly known to their brethren of our religious denominations; cultivate the useful arts; acquire a knowledge of legislation, and become liberal and free. So, that appreciating the blessings of just and salutary laws, they may be prepared to possess permanently their ancient land, and govern righteously.

We rejoice to perceive that the *American Sunday School Union*, is gradually acquiring strength and permanency. "The New-York Sunday School Union," embracing fifty seven schools, has recently voted itself auxiliary to the National Institution.

In September a Sunday School Union was formed in New-Hampshire, to extend through the state, and to be auxiliary to the American S. S. Union. It is also in consideration in the enterprising state of Massachusetts, to form a Sunday School Union for that commonwealth, to be auxiliary to the American S. S. Union.—*Ch. Gaz.*

Slave Trade abolished in Mexico.—The General Constituent Sovereign Congress of the United Mexican States, have decreed as follows:

1. The Commerce and Traffic of Slaves is for ever forbidden in the territory of the United Mexican States from whatever nation they come, and under whatever flag.
2. Any Slaves which may be introduced contrary to the tenor of the preceding article, shall be free as soon as they touch the Mexican territory.
3. Every vessel, whether national or foreign, to which Slaves have been transported or introduced into the Mexican territory, shall be immediately confiscated with the remainder of its cargo; and the owner, and the purchaser, the captain, the master, and the pilot, shall suffer the punishment of ten years imprisonment.

The Spanish Consul at Charleston, Mr. de Ortega, has resigned his office for one in the legation of Guatemala. He has published an Address to the people of America, of which the following extract is a passage:

"I would not leave the employ of Ferdinand of Bourbon, for that of any other crowned executioner: under the persuasion that all Kings are bad, and that the best is unworthy of existence.—neither would I protest against all allegiance to him, for the want of faith in treaty between ruler and subject; nor, for the injustice shown my father; nor for the shameful situations, (that is, for the government,) to which, as Spanish Consul, I have been so often exposed, and to which my colleagues in these states are daily exposed, owing to the little integrity of their government: because, were my actions governed by these motives, they already exist since many years, and I have the mortifying certainty of having lost eight years, the most precious of my life, in the service of so insignificant a Bourbon, who, to use the expression of a well-known poet, "deserves neither praise nor censure." Finally, I cease to serve the Spanish government, because I am an American."

Biographical.

REV. JOSEPH WOLF.

The character of this bold and indefatigable missionary to Palestine—a Jew, yet preaching Christ crucified—is sufficiently known to those who have taken any interest in the moral movements of the day, to awaken in their minds at least a willingness to know more concerning him.

He is the son of a Jewish Rabbi,—was born at Weilersbach in 1796,—and during his boyhood was carefully instructed in the doctrines of the Jewish religion.—The first knowledge he obtained of the truths of Christianity, such as to disturb his Jewish faith, was from a pious barber, to whom at the age of seven years he was in the habit of going every evening, to buy milk. At length he became convinced that Jesus Christ was the true Messiah, and at the age of eight years went to a Lutheran clergyman, with a view of publicly embracing the Christian religion. “You are yet too young,” was the reply; “return to me after a few years.” These circumstances he studiously endeavored to conceal from his father: who nevertheless entertained some suspicions of his secret departure from the Jewish faith. In his 13th year, young Wolf went to reside with an uncle at Bamberg, with whom, for the first time, he read the four Gospels. He was delighted with the perusal, and once more resolved publicly to embrace the Christian religion. He accordingly went to Frankfurt and applied to a Protestant Professor—unfortunately a Deist—who told him it was “not necessary to become a Christian!” “Christ,” said he, “was only a great man, such as our Luther, and you can even be a moral man without being a Christian, which is all that is necessary.” As might be expected, the influence of this deluded skeptic upon the mind of Wolf, at the tender age of fourteen years, was far from being salutary. He was even led to hope at times, that the sentiments of his teacher were correct. That he did not fall in the fearful conflict—that he did not renounce the religion of Jesus—is to be attributed in part to a sickness with which he was mercifully visited after three months residence in Frankfurt, during which, as he lay in the hospital, his religious impressions were revived by the solemn reflections to which his situation gave rise. But the same kind Providence which had mercifully sent this affliction, again restored him to health; and he returned to his native place to see his father. But he was no more!

Young Wolf being thus left an orphan at once resolved to shape his studies to the office of a minister of religion. He appears at this time to have been actuated by no higher motives than literary ambition and a love of eminence. After wandering thro’ different parts of Bavaria and Germany,—residing some times in convents, and at others gaining a subsistence by teaching the Hebrew language,—he was baptized at Prague, about the age of seventeen, as a convert to the Catholic religion. Not long after, he went to Vienna, where, by a merciful Providence, he gained admission into the family of Count Stolberg, an exemplary Christian, though by profession a Catholic. With him he read the New Testament in the original; and from him seemed to catch the spirit of piety and devotion. After three months residence in the family of the Count, circumstances of a political nature rendered it necessary for the latter to remove his residence from Vienna; and Wolf, set out for Rome, having been recommended as a proper person to be admitted to the College of the Propaganda. Here his independent mode of thinking and acting, occasioned him no small embarrassment. He boldly denied the infallibility of the Pope, found fault with the scholastic divinity, and became intimate with several members of the English Bible Society who were then in Rome. These circumstances united, rendered him odious to the Romish See, and eventually caused his dismissal from the College.

Being thus driven from Rome by the Pope, separated from the visible church, and condemned by its bishop, Wolf began to feel himself disconsolate:—the more so, because it seemed necessary for him to relinquish forever his favorite purpose of preaching the Gospel. With these considerations pressing upon his sensibility, he sought seclusion in the convent at Valsainte, in Switzerland.—Here he remained about seven months; when, disgusted with the insatiable covetousness of the inmates and the dogmas of Popery, he resolved on leaving the convent at Valsainte, for one which was less under the dominion of the Romish See. Passing through Vevay, with this ob-

ject in view, he met with a Protestant friend, with whom he had been acquainted in Rome. By him he was recommended to some friends, who, it was thought, might procure for him the patronage of the Emperor of Russia. While waiting at Lausanne, to learn the result of this application, he fell in with an English Clergyman at whose suggestion he gave up his former plan, and concluded to proceed immediately to England. He was now in his 24th year. Being recommended to the London Jews Society, as a person likely to prove a valuable missionary for Jerusalem & there he was placed for a time under the charge of Professors Simeon and Lee, at the University in Cambridge. His deportment and conversation being approved, he was commissioned by the Society in 1821, to carry to his Jewish brethren in the East a renewed tender of salvation by the Gospel. Since that time, he has been indefatigably employed in Palestine, Malta, and Egypt, shunning no reproach—heeding no danger, shrinking from no fatigue—if only he might be the happy instrument of bringing back his far-wandering brethren to the fold of Christ. Bost. Tel.

From the Christian Secretary.

Extract of a letter from Mr. Israel Douglass, of Leyden, Lewis county, New-York, to Rev. Asahel Morse, of Suffield, Connecticut.

“In the month of February last, the church generally arose, and made public confession of their stupidity and coldness. From that time an unusual zeal & engagedness was manifest in some of our brethren. Soon solemnity was depicted on the countenances of some of our youth.

Preachers and brethren began their labors, after the Apostolic order, from house to house.

On the 1st of May, the revival was powerful. On the 5th of May, six were baptized in the likeness of Christ’s death. Meetings were frequent, two or three at the same time in different parts of the town. The Lord’s days, our meeting-house, which is 30 feet by 40, was filled to overflowing. Since May commenced, to September 15th, one hundred and twelve have been added to the church by baptism, and ten or twelve by letter. A number more, who have hopefully experienced a change by the grace of God, we expect will follow the “Redeemer in the blessed humble way.” In all our meetings there has never but one been known, to speak at the same time. Perfect order has been maintained. There has been nothing to interrupt the speaker more than the sobs and sighs of distressed souls.

Loving brother, I have wanted you to share with me in this blessed work. The Lord has visited my family, though the most unworthy. Five of my children have been baptized, and continue steadfast in the Apostles’ doctrine and fellowship. The tide of blessing has flowed to the north of us, and is now spreading.

More than an hundred have been baptized and added to the churches in this county north of Leyden. In our conference meetings, it is not uncommon for 30 or 40 of our young converts to speak. We meet every Saturday afternoon to hear the relation of experience; and to attend to other exercises as circumstances require. Brother, pray for us. And may that kingdom represented by the stone cut from the mountain without hands, fill the whole earth.”

From the National Standard.

CHOCTAW MISSION.

Extract of a letter from an assistant Missionary among the Choctaws, dated

“NAHNAH JIRKHUNNAH, Sept. 30.

“Since I have written to you, my brother, important events have transpired, both with regard to ourselves and those connected with us. I have a great deal to tell you, but one thing of great solemnity. It is that death has been commissioned to enter our little number, and call from this abode of sin and sorrow our brother Mosely, who was dear to our hearts. Yes, his sun has gone down at noon. We are all, but especially our dear sister M. greatly afflicted. Brother M. died at Mayhew, Sept. 11. We desire to put our trust in one who can comfort like a God.

“And, my brother, soon it will be said of us all—they are dead. When I consider in what a sickly, dying land we are, it brings the subject of death awfully near. How easy for us to tread on a serpent or scorpion, or for a fever to end our days. Recently two large rattle snakes were killed a few rods from our house. One had eleven rattles, the other eight; of course thirteen and

ten years old. The largest I should think was as large as my wrist. The next day a large moccasin snake was killed in our door-yard. One day in going to the spring and back, I saw six scorpions. How easy for any of these to bite us, or for a hundred others seen and doubtless more unseen. By sickness too we are reminded of our mortality. The family at Mayhew have been very sick; they have had a distressing time. They are well at Elliot, and at the other stations.”

On Prayer.

For the Circular.

On Family Prayer.—As ejaculatory and secret prayer are indispensable duties, dictated by the light of nature, required by the law of God, and warranted from the most approved examples; so family prayer must be equally warranted and obligatory upon families, in their private capacity.

In these remarks of ours we would confine ourselves entirely to families in their private capacity, and the duty of prayer, as to be performed by them.

Families of professed Christians, whether more or less numerous, should certainly be little churches of God, in respect to the regular observance of religious ordinances, as far as is consistent with the nature of such private societies. Family prayer is one part of religious worship, competent to families as well as individuals and public assemblies; and the sound of joy and melody will be heard in the habitations of the righteous. The regular reading of the Scriptures is a duty incumbent upon families in a joint capacity. Hence we may find the Israelites expressly enjoined to read the law of God, when they sat in their houses, Deut. vi. 6, 7, 8, 9.—Family prayer is also an essential part of family worship, and cannot be neglected, but at the most dreadful hazard. “Pour out thy fury,” cries the prophet, “upon the heathen, and on the families which call not upon thy name.”—“The curse of the Lord,” says Solomon, “is in the house of the wicked; but he blesseth the habitation of the just.” Jehovah himself declares, that he is the God of all the families of Israel; but surely he will dwell with none who rob him of his just tribute of family worship. It is recorded of Job, “That he sent and sanctified his children, and rose up early in the morning, and offered burnt offerings, according to their number—and thus did Job CONTINUALLY,” (chap. i. 5.) It was the fixed resolve of good old Joshua, “That he and his house would serve the Lord.” Cornelius, also, was a devout man, who feared God, with all his house; and he prayed always.

From these, and many other approved scripture examples, we may clearly gather, that such as are heads of families, should take care, that God be honored and served in their houses, by the regular observance of family worship.—As to the frequency of stated family prayer, we apprehend, no determined general rule need be given—some families have more, others less, opportunity for this important duty; but, every family should regularly observe it, at least evening and morning. This we may illustrate by analogy: Under the Old Testament dispensation, God appointed the evening and morning sacrifice, to be daily offered up for the whole house of Israel. It is true, indeed, that all carnal ordinances and typical ceremonies are now abolished, and a more pure and spiritual worship erected in their room; but should New Testament worshippers be less frequent in offering up spiritual sacrifices, than those who served God under the Old Testament, were in their bloody sacrifices? surely not. If, under the law, the altar of burnt offering daily smoked with the morning and evening sacrifices; sure, under the gospel, the evening and morning sacrifice of praise and prayer, should be regularly offered up, upon Christ, the New Testament altar.—Christianity does not make the professors of it less religious, but more spiritual than Old Testament worshippers.

Professed Christians, are you not under the deepest obligations to the kindness of Divine Providence, for family as well as personal blessings? Do not your returning family wants, convince you, that you must still depend—daily, and constantly depend, upon the kindness of Providence, for the continual supply of these wants?—A person is surely unworthy of alms, who is too proud to ask for them; and families that will not supplicate God’s blessings, cannot expect to receive the gifts of common Providence, with the blessing.

Family prayer is not to be invariably fixed to any precise times; but to be regulat-

ed by the voice of Providence. If the Lord confers upon us any remarkable family blessing, or train of mercies; this is a clear call for particular family thanksgiving. Of this we have an example in the exercise of David, when he had brought up the ark from the house of Obed Edom, unto the city of Jerusalem: he joined with the whole assembly in giving public thanks to God, on that occasion; but that being ended, he returned to bless his house: (1 Chron. xvi. ult.) On the other hand—is any family visited with any particular adversity? or is it a trial in the church? These call loudly for the exercise of personal and family humiliation and mourning. Thus, when wicked Haman had procured the bloody decree for cutting off all the seed of the Jews, throughout the Persian empire; Mordecai and the Jews betook themselves to fasting & prayer, that the Lord would avert the impending blow—and likewise Esther and her maidens fasted and prayed. (Esth. iv. 16.)

Here, then, you see, Christian reader, the great efficacy of prayer—O neglect not, therefore, so important a duty. Be sincere and constant in your petitions to the Throne of Grace; fully relying on his divine promise, that God will hear and also answer the prayer of the true believer.—P.

Excuses for neglecting Family Prayer.

I have a neighbor who has been a professor of religion for five years. During the first four years, he almost uniformly neglected family prayers. I often conversed with him on the importance of the duty, and the obligation that rested upon him, as the master of a family and a professing Christian, to perform it. But while he acknowledged the duty to be important, he was continually representing his own case as peculiar, and bringing up a thousand excuses to justify himself in neglecting prayer. I was repeatedly met with these excuses—“You know I have no abilities,—I cannot do as some can. I am ignorant,—have never had the learning that you have. I am afraid that I should make mistakes. And besides, I am naturally very bashful. I have no confidence to speak before others.” I often reasoned with him and tried to show him the folly and the guilt of these excuses; but to little purpose. He did, indeed, pray with his family a few times, after one of their number was suddenly removed by death. But when this solemn impression subsided, he deserted the throne of grace, and sought to quiet his conscience, with his old excuses.

About a year ago, during a powerful revival among us, he was brought under an awful conviction of sin—his old hope was torn from him—his refuges of lies were swept away. He cried out in the bitterness of his soul; “What shall I do to be saved?” We hope he is now a true penitent—a new creature. He has now abilities, and learning and confidence enough to pray. From that time to this the evening and the morning sacrifice have been regularly offered upon the family altar, and his active exertions, to increase family piety in the neighborhood, have been greatly blessed.

Soon after his change of feelings, he expressed to me his views of his former life. He looked upon it as a dismal picture. In mentioning his neglect of family prayer, he said, “I have spent four years in trying to excuse myself from this important duty. I invented every excuse which I thought would appear plausible to men, and labored to make myself believe that these excuses were real. And I did succeed in some measure in quieting my conscience; but every now and then it stung me like a viper. I had no solid peace of mind. When danger and death came near, I was alarmed—I was tormented. Oh! what miserable excuses I made to get rid of duty. Excuses which did not satisfy myself—which men suspected, and which the omniscient God knew to be false. I can now see the true reason why I neglected family prayer. It was because I had no heart to it. I really hated to pray. I could do any thing but go before God in prayer. The least reflection made me feel so guilty, so ashamed of myself, that I wanted to keep every thought of my soul, God and eternity, as far out of my mind as possible. These were the true reasons why I neglected family prayer; and yet I was trying to persuade myself and to make others believe, that I was really unable to pray. Oh! what a wonder of mercy that I now have a heart to prayer.” May God save us from these vain excuses. May we ask ourselves; Am I now sincere in making them? Could I see them pinned to my dying pillow? Could I carry them to the bar of God, and present them on the final day, as excuses for neglecting my duty? Zion’s Herald.

THE CIRCULAR.

WILMINGTON, FRIDAY, DECEMBER 3.

Congress will meet in Washington on Monday next. We intend to furnish our readers an occasional abstract of such of the proceedings of this important legislative body, as shall seem most interesting.

The Legislature of Pennsylvania meet at Harrisburg, on Tuesday next.

—o—

Gen. LAFAYETTE left Baltimore on Monday last, and arrived in the city of Washington in the evening of the same day.

PRESIDENTIAL.—We have received no additional official election returns since our last. But, it now appears certain, that the election of President will devolve on the House of Representatives—and, from all accounts we have yet seen, it seems also certain that Mr. John C. Calhoun will be elected to the Vice-Presidency.

For the Circular.

Extract of a letter to a gentleman in Wilmington, dated

“Norfolk, (Virg.) Nov. 22, 1824.

“Dear Sir—Knowing the deep interest you take in the cause of African Colonization, I cannot resist an inclination to put you in possession of a few facts, (some of which have come under my personal observation,) of a nature well calculated to enlist the best feelings of the humane and unite all in favor of the important cause.—

“During the time I was with you, I often expressed the opinion that although it was not, and could not become the immediate object of the Colonization Society to effect a general emancipation of the slave population of our country, yet that object would be collaterally promoted by it.—In this opinion I am now confidently established, and am moreover thoroughly persuaded that emancipation will be entirely out of the question, if this Society is not liberally and extensively patronised.—What are the liberated slaves of Virginia and Maryland to do, if the door opened by this liberal institution is not kept open?—The policy of this state (Virginia) has deemed it necessary that they shall depart from its limits within twelve months succeeding their emancipation, or become slaves again. And where can they go? Maryland is closed against them—Delaware will not admit them—Ohio demands that they shall previous to admission, give security for good behaviour, and that they never shall become chargeable to the county in which they might wish to locate—Pennsylvania is yet open to them, but how long will it, or can it be, before that great state will feel the necessity of following the example of Ohio, Delaware and Maryland? I predict not 20 years, if the half of that period.—Could the security be given which Ohio exacts, they might remain in Virginia and in North-Carolina; but this is difficult, if not almost impossible, as it involves a risk almost as great as that which is taken by those who insure property from fire, or from the dangers of the seas.

“There are now, (and this is one of the facts which I have recently become acquainted with,) not less than 45 or 50 in two families, not more than 40 miles from this place, who will become free on the decease of their present owners, both well advanced in life—Indeed one of them (a respectable lady) has offered to let hers (27 in number) all go now, but they prefer serving her during the balance of her life.—There are many others who have recently become free; but who, in consequence of being unable to give the security required by law, and knowing not where to go, are in danger of being sold, and thus becoming slaves again.—A few, about 20 of these, I hope with the aid of James Staunton, a member of the Society of Friends, to have, before two months, on their passage to Liberia—it is with peculiar pleasure I record the name of this valuable member of society whose whole soul is engaged in the cause of Colonization.

“I believed when I was with you that the cause would be well supported in the South; but I did not expect to find so warm an interest in its favor as I have already found.—There are many who are now prepared to give up their slaves for the purpose of constituting them members of our African Colony, who probably never would consent under the present regulations of this and other states, to liberate them to remain here subject as they would necessarily be, to all the inconveniences and privations they could experience.

“A member of the Society of Friends from the State of Ohio, informed me a few days since in the presence of James Staunton that, on his way to this State, he met a company of 12 or 15 blacks, ragged, barefooted and some bareheaded, who having been driven from township to township in Ohio, were bending their course towards Pennsylvania.

“It only requires as I before remarked, that the door opened by the Colonization Society for their safe return to the land of their ancestors, should be kept open, to ensure a gradual emancipation of our slave population—Let that door be closed, and in a few years emancipation in the South will be unknown.

“I have had travelling with me for the last 8 or 10 days, a colored man, who has returned from our colony for the purpose of taking his family out—He is remarkably intelligent and quite the gentleman in his deportment. The information he has given of the state and prospects of the colony is interesting and cheering—Four weeks before he embarked for America, a number of the Colonists united and established a Sunday School, which they have called “The African Sunday School;” and, at the period of his embarkation, there were 17 native children belonging to the school, and one of them, in one day, learned his Alphabet. The natives exhibit a great degree of anxiety to have their children taught—and Lewis (the man referred to) justly remarked, that he calculated, by teaching these children, to lay the foundation for Africa’s mental and moral renovation.

“Will not our Northern friends be persuaded to help us now? I should think that no man, who is sincere in his professions of sympathy for the afflictions of that people, can refuse.

“The Colonization Society will, if supported, do more in ten years, though it can only act upon the subject collaterally, than all the Abolition Societies of the U. States, will be able to effect in fifty.

“A contribution from the Sunday Schools of Wilmington, to aid the African Sunday School in our Colony, would be gratefully received. A vessel will probably sail from this place, with Emigrants, in January.

“With sincere esteem, I am,” &c.

From a late Dublin Paper.

Catholic Bishops in the United States.

Three new Sees have been lately erected in America, by the present Pope; and Priests will be shortly, if they have not been already, consecrated for them. The Sees are—First, St. Louis, in the State of Missouri. For this See, Rev. M. Rosatti, superior of the Lazarites, in the Diocese of Bishop Dubourg, has been denominated. He is an Italian, and a man of great virtues. Second, Detroit, in the State of Michigan; to fill this, a most prudent choice has been made in the person of the Rev. Mr. Richards, a Member of the United States Congress; he has labored constantly on that mission, with the fortitude and spirit of an Apostle. The third is Vincennes, in the State of Indiana; the choice of a person for this See is not yet determined by the American Prelate.

SUMMARY.

The present King of Persia has 39 sons, and 140 daughters.

The Grand Jury of Hancock county, Georgia, at their late sitting, prosecuted Robert Flournoy, senior and junior; for abusing, ill-treating, and causing the death of seven of their slaves—and for refusing their bodies the rites of sepulture.

Married, at Richmond, U. C. on the 1st November the Rev. John Byrne, aged eighty-four years, to Miss Ann Eyneuf, aged twelve!

Distressing.—The New York papers state, that on the 23d ult. a sloop sunk, a short distance below Polypos Island. She was upset by a sudden flaw of wind, and of 30 persons but 17 were saved!

Rev. Eustace Carey arrived at Washington City on the 25th ult. His lady remains in Philadelphia.

Thanksgiving.—The Governor of New-York, has appointed Tuesday, the 21st day of this month, to be observed as a day of public prayer and thanksgiving in that State.

GEORGIA AND THE CHEROKEES.

The following is an extract from the Message of Governor Troup, presented to the Legislature of Georgia on the 2d ult.

“Georgia, in the last resort, is compelled to draw the sword against her own flesh and

blood. The United States will then be the primary agent in fomenting civil war between the citizens of Georgia, and what will be more unnatural—the citizens of Georgia resident in the Cherokee country will appeal to the government of the United States to vindicate their supposed rights, against the assaults of their own brothers. Thus the United States, by their new doctrine, overthrow the entire system of polity before established in their intercourse with the Indians, and will, if they persevere, reduce Georgia to the necessity of resorting for redress to measures depending on herself alone.”

The State House of Kentucky having recently burnt down, the Members of the Senate meet in a *Seminary*, and those of the House of Representatives, in a *Church*. May we not reasonably expect, that they will now enact *wise* and *christian* laws?

The following is the delicate and elegant toast proposed by Mr. Madison, at the dinner to Lafayette, in the University of Virginia:

“Liberty, which has Virtue for its guest, and Gratitude for its feast.”

Murder!—Adonijah Bailey was committed to prison at Brooklyn, Ct. a short time since, charged with the murder of Abm. W. Pollock—both of Sterling. It is said that Pollock had a considerable sum of money with him, and a watch—his watch has since been found in Bailey’s cellar. Pollock was 55 years old, and Bailey 78!!!

James Pierpont, deputy naval officer of the port of New-Orleans, was lately killed in a duel, the ball of his antagonist having passed directly through his heart.

A verdict (says the Boston Recorder) has been obtained against a “genteel” disorderly house at Baltimore.

A culprit lately escaped from the State Prison, in Charlestown, by concealing himself in the bottom of a sofa he had made.

It is stated that 18 vessels have sailed, or are about sailing from Philadelphia alone, which will carry to Hayti about 2000 Emigrants.

The Boston Recorder says: “One hour of each week, between 8 and 9 on Saturday evening, has been consecrated by many Christians and religious societies, as a season of special prayer for the influences of the Holy Spirit.” “Ask and ye shall receive.”

THE UNIVERSAL TRAVELLER,
A weekly Publication, of 16 octavo pages,
Different in matter and manner of arrangement from any work heretofore published in the United States.

It will be issued every Saturday, by the undersigned in

WASHINGTON CITY, D. C.

At Five Dollars per annum, to be paid by Subscribers on the receipt of the first number, which will be published by the first Saturday in January 1825, and sooner if circumstances permit.

THE UNIVERSAL TRAVELLER, will be arranged under two Departments; the first (containing 8 pages each week) to be the Department of Geography, Statistics, Travels, and voyages, embracing, in its progress, the whole compass of universal Geography, on an original improved plan, with short Biographical Sketches of distinguished men, of the countries described; a Summary, with occasional details at large, of the most interesting Travels and Voyages which have been published since the discovery of America; the bearings and distances from one city to another, as the roads run, particularly through Europe, and as far as can be ascertained through Asia, Africa, North and South America. Descriptions will also be given of the objects which occur in travelling those roads, such as natural and artificial curiosities, ruins of antiquity, &c. On the party politics of the United States not one syllable will be admitted.

At the end of a year or completion of a volume, the eight weekly pages of Geography, Travels, and Voyages, may be detached from the Miscellaneous Department, and bound in a volume by themselves.

THE MISCELLANEOUS DEPARTMENT, of the Universal Traveller will relate principally to the UNITED STATES, and embrace the following, among others subjects that may present themselves in the progress of its publication, viz:

1. A weekly abstract of the proceedings of Congress, during its sessions.
2. Notices of the passing events of the day.

3. Statistical views of the United States, from time to time.

4. Topographical descriptions of various sections of the Union.

5. Manners, Customs, Religion, and Literature, of different States and Districts of the Union, including an account of the Colleges, Academies, and most celebrated Schools, &c.

6. Original Notes and Journals of Travellers through various sections of the United States. And here it is respectfully and gravely requested of such gentlemen as travel, and take Notes of “men, manners, and things,” that they forward, for publication, the result of their observations, (in as brief form as convenient) to “the Editor of the Universal Traveller, Washington, D. C.” The utility of a publication embracing these subjects will be no less than its novelty. Such has long been wanted.

7. A page or two of the Miscellaneous Department will occasionally be occupied with such *Avertisements* as seem to relate to Travelling, Literature, and improvements in the Useful Arts, &c. viz: the advertisements of Hotels, Lines of Stages and Steam Boats, genteel Boarding Houses at places of fashionable resort, new Inventions and Improvements, Manufacturing Establishments, Land Offices and General Agencies, Seminaries of Learning, New Publications, &c. &c. Subscribers will have advertisements inserted a number of times gratuitously.

Considerable expense in obtaining the great variety of works necessary to select from, much time, (a number of years more or less,) and labor, have already been devoted in the preparatory arrangements for this publication. Principally for the purpose of obtaining information, I have for nearly twelve years pursued the unambitious profession of a Teacher, while travelling, and occasionally residing in the different Cities and States, from GEORGIA to CANADA, inclusive, where

“Mores hominum multorum vidi, et Urbes.”

And let it here be understood, though probably as the last and least motive for friends to subscribe, that, in the progress of this work, it is my intention to publish, in the Miscellaneous Department, a plain, undisguised Historical Summary of twelve years’ travels and vicissitudes,

“In all my roving round this world of care,

In all my toils—and God has giv’n my share.”

D. HEWETT.

Washington, D. C. October, 1824.

All communications, except such as forward lists of subscribers, must come post paid.

Subscriptions to the above useful work, received at the office of the Circular.

Married,

On Tuesday last, by the Rev. E. W. Gilbert, Mr. ISAAC G. JAQUETT, to Miss ELIZA JANE BLACK—all of this Borough.

A NEW SCHOOL.

Mr. Davenport,

Respectfully informs the citizens of Wilmington, that he has lately opened a SCHOOL for Boys, in the room adjoining the Second Presbyterian Church, in this town: in which will be taught all the various branches of an English education. Scholars will also be admitted in the study of the Latin language—and Globes furnished for those advanced in Geography. The Catechisms of the different Churches will likewise be taught to those scholars whose parents may wish it.

Particular attention will be paid to the moral deportment and chaste conversation of the pupils.

Mr. D. being a stranger in Wilmington, respectfully begs leave to offer the following letter of recommendation, selected from a number in his possession:

“COVENTRY, (Conn.) Sept. 21, 1824.

“This may certify, that the bearer, Mr. Bishop Davenport, sustains a good moral and christian character; that he has spent several years in the employment of instructing youth. I consider him uncommonly well qualified for this employment, and as possessing a very happy talent for teaching and managing a School; and am persuaded, that he will not disappoint the highest expectations of those who may employ him as an instructor.

“CHAUNCEY BOOTH, Pastor of the
“1st Church in Coventry.”

THE PRICES OF TUITION, ARE:

For Reading, Writing & Arithmetic, \$4 per qr.
English Grammar & Geography, 5
The above, with the use of Globes, 6
The higher branches, 7
Nov. 12, 1824.

CHEAP BOOKS.

The Editor has just received a large accession to his former stock of Books, among which are Gill’s and Scott’s commentaries; all of which will be sold at very reduced prices.

Poet's Corner.

"To awake the soul by tender strokes of art...
"To raise the genius, and to mend the heart."

The following elegant and truly pathetic lines, are from the pen of J. C. Gilleland, Esq. now a Member of the House of Representatives of Pennsylvania, from the county of Allegheny; whose name stands deservedly high on the short, but honorable list of American Poets. We are gratified to learn, that the extensive political information, united to a sound judgment, of our friend, Mr. G. as well as his fine literary abilities, have been properly appreciated by his fellow-citizens of Western Pennsylvania, by again electing him their Representative.—The lines below were written some time in the year 1812.—*Ed. Circular.*

LINES TO THE MEMORY OF MISS

'Twas far across the Western wild,
And o'er the dark Sandusky's wave,
That Genius lost a favor'd child—
That youth and beauty sought the grave.

Although our tears shall still be shed,
For the dear, lovely, helpless maid,
Yet friendly foot shall never tread,
Around the spot where thou art laid.

For, ruin'd is thy father's cot,
That stood beside the skirting wood;
No friendly eye shall mark the spot
Where once the simple mansion stood.

The savage natives with their bows
Along those wilds may chase the deer,
But o'er the sod where you repose,
No friend shall ever drop a tear.

Yet, sacred shall thy memory be,
If Virtue has a friend on earth;
And, every heart shall feel for thee,
That felt thy genius and thy worth.

What, though to grace thy grave, no art
Its costly labors did bestow—
Thy tomb is here* in every heart,
And here our tears shall ever flow.

*Pittsburg, Pa.

The following ode to an Indian Gold Coin was written by Dr. Leyden, a Scotchman, who left his native country to reside in India, with a view to accumulate a fortune. In the last stages of a fatal disease, brought on by the heat of climate, he penned these lines. "This ode," says Lacon, "in my humble opinion, comes as near perfection as the sublunary Muse can arrive at, when assisted by a subject that is interesting, and an execution that is masterly. It adds a deeper shade to that sympathy which such lines must awaken, to know that the spirit that dictated them, is fled."

ODE TO AN INDIAN GOLD COIN.

(Written in Ghoral, Malabar.)

Slave of the dark and dirty mine!
What vanity has brought you here?
How can I love to see thee shine
So bright, whom I have bought so dear?
The tent ropes flapping lone I hear
For twilight converse, arm in arm;
The jackall's shriek burst on my ear
When mirth and music went to charm.

By Ghoral's dark wandering streams,
Where cane tufts shadow all the wild,
Sweet visions haunt my waking dreams
Of Teviot loved while still a child,
Of castled rocks tremendous piled
By Esk or Eden's classic wave,
Where loves of youth and friendship smil'd
Uncurs'd by thee, vile yellow slave!

Fade, day dreams sweet—from memory fade!
The perish'd bliss of youth's first prime,
That once so bright on fancy play'd,
Revives no more in after time.
Far from my sacred natal clime,
I haste to an untimely grave;
The daring thoughts that soar'd sublime,
Are sunk in ocean's southern wave.

Slave of the mine! thy yellow light,
Glooms baleful as the tomb-fire drear,
A gentle vision comes by night
My lonely widow'd heart to cheer;
Her eyes are dim with many a tear,
That once were guiding stars to mine;
Her fond heart throbs with many a fear!
I cannot bear to see thee shine.

For thee, for thee, vile yellow slave,
I left a heart that lov'd me true!
I cross'd the tedious ocean wave,
To roam in climes unkind and new.
The cold wind of the stranger blew
Chill on my withered heart—the grave,
Dark and untimely, met my view—
And all for thee, vile yellow slave!

Ha! comest thou now, so late, to mock
A wanderer's banish'd heart forlorn,
Now that this frame the lightning shock
Of sun-rays tip with death has borne!
From love, from friendship, country torn,
To memory's fond regrets the prey,
Vile slave, thy yellow dross I scorn!
Go mix thee with thy kindred clay!

O SON OF NATURE! let self-culture be
The object of thy earliest toils; as yet (riously;
Thy lamp burns bright—thy day shines glo-
Thou canst not labor when thy sun is set!

Youth's Department.

From the Youth's Evangelical Instructor.

SATAN'S MISREPRESENTATIONS OF GOOD MEN.

Satan misrepresents good men by suggesting that they are melancholy, gloomy, miserable, uncomfortable beings. Allow me to tell you, in what manner young people and others express themselves, who believe the lies of the deceiver—that God's servants lead lives of the most forbidden gloom: "What, shall we turn religious, and abandon our pleasures, and amusements, and companions!—Shall we turn religious, and give up our attendance upon theatres, and refuse ourselves the gratification arising from merry songs and dancing parties!—What, turn religious, and lay aside our gayety, and abridge our fond delights!—What, turn religious, and shut ourselves up in churches or chapels, to the loss of a ride in the country on the Sabbath, or an exhilarating excursion upon the river, with the associates of our joys!—What, shall we turn religious, and torment ourselves with painful restraints upon our appetites and desires?—Let others do as they please, religion is not for us." Thus thousands speak—thus thousands act—and thousands hurry themselves on to a dreadful destruction!

They who pretend to believe that religious men are not happy, do not put themselves to the trouble of inquiring carefully, as honest men, whether it is the case. The way to find it out is living with good men, or conversing with good men. Let those, who deny the happiness of good men, spend a month with him who has no religion, and a month with him who has; and then he will be able to determine, whether it is the first or the second, who possesses the greatest share of happiness. Let them ask those, who seek their enjoyment in any thing but religion, the nature and consequence of their mirth? If they are honest, they will reply, "The end of our mirth is heaviness, and in the midst of our laughter there is sadness." Let them ask those who seek their enjoyment in the realities, and exercises, and hopes of religion, the nature of their joy; and the following answer will be given them: It is unspeakable and full of glory.

If a man changes from one situation to a worse, do you imagine that he will remain in the worst situation, whilst it is in his power to return to the better, the one he left? Surely not; and no man in his senses would. Now, great numbers of those who are religious, and who are denominated gloomy and miserable, once sought their happiness in the pleasures, pursuits, and amusements of the world. If they have changed to the worse, by becoming religious, they have it in their power to return to the state they left. And, if they have changed to the worse, can they remain as they are? It is impossible. They tell us, they have changed to the better—that they never tasted true joy till they tasted the pleasures of religion—and that, if they returned to the state they left, it would bring upon them the very consummation of misery. It is, then, certain, that good men are happy men; and it is as certain, that to charge them with being more miserable than those who serve their lusts, is a lie.

It is a matter of great regret, that true Christians should be so falsely charged; but it is a matter of more regret, that it should be believed. A good man suffers no real injury by these reproaches. Saying that he is miserable, does not make him miserable. But young men, who believe these reproaches, suffer the greatest injury. A man, afflicted with a most dangerous disease, who believes that the medicine which can assuredly cure him, if it be taken, is deadly poison, sustains an immense loss, if after his physician and parents have entreated him to swallow the medicine, he still persists to reject it as a poison: with what pity, with what painful anxiety, will not his father and mother look upon their infatuated dying son! Young man, you are that dying son, if you reject the religion of the Bible, as insufficient to deliver you from misery, and make you a professor of true joy. You are dying of a disease, and you are refusing the remedy—the only remedy.

There is another way by which Satan misrepresents good men, namely: by calling them fanatics and enthusiasts, laboring under the overwhelming influence of religious frenzy.—Some in reading these pages, remember, that when they first became piously disposed, that is, when they began to love and serve God, their carnal relations thought, and said, and strongly affirmed, that they were grown mad, and fit subjects for bedlam. Strange kind of madness it

must be, to adore the Deity, to bend the knee and heart before him in prayer! Strange madness it must be, which teaches a man to live soberly, righteously and godly; soberly, as to himself; righteously, as to his neighbor; and godly as to his Maker! Strange madness it must be, which teaches a man to govern and subdue his lusts, appetites, and passions! Strange madness it must be, which teaches a man that he is an immortal being; that there is a future world; and that he is only wise that prepares himself for it! Strange madness it must be, which teaches a man that his highest honor is to resemble God, and his highest bliss to enjoy him! Religion, which teaches all this, must be wisdom; and he who is instructed in all this, must be wise. He who calls this religion folly, must be foolish indeed! and he who calls the religious man mad, must be that himself, with which he charges another.

We believe, that they who, entertain all or any, of these erroneous opinions of good men, are under the immediate influence and power of Satan.

From the Boston Recorder.

WARNING TO DRUNKARDS.

When the Rev. Mr. Tenant was minister in Freehold in the then Province of New-Jersey, he had a neighbor, a carpenter by trade, who was an habitual drunkard, & always spent much time in particular evenings and Sabbath days, in company with people of like habits, and never went to church or religious meetings of any kind. This man dreamed one night that he had a fit of sickness and died, and as he had always expected, after death, he went to hell. Hell was not to him what he had always expected to find it, but was a very large tavern with a bar room full of benches filled with people, all silent, each with a hat on his head, and each covered with an ample black cloak reaching to his feet. The man went up to the landlord and said, "I expected to find hell a place of fire and full of torment as it was always represented to me while living, but I find it very agreeable." Upon this, every one of the persons in the room stood up and each one slowly and silently opened wide his cloak, and holding it open, displayed his body, a solid mass of fire. The man was so struck by this sight, that he begged the landlord to allow him to return to the earth again—Who after many intreaties consented that he should return, if he would make a solemn promise to return again at the end of a year. This the man promised, and awoke. The dream filled the man's mind with great horror, and in the morning he went to Mr. Tenant and told the story. Mr. Tenant advised him to reform and lead a new life, and told him this dream seemed a special warning which if he neglected, it would enhance his future punishment, &c. The man did reform, and for six months avoided his old companions; at the expiration of that time he was returning from work one evening, and was met by several of them near a tavern, and they began to ridicule him for becoming religious, and dared him to go in and take one drink now with them. The man felt very strong in his new resolutions and said he would go and take one drink, to show it would not hurt him. He took one and another till he was much intoxicated,—from that time he returned to his old habits and grew worse and worse. His family lived in the second story of a house, to which there was a stairs on the outside of the house; and one night when he had drunk more than usual, he made shift to get up stairs and to bed, and slept all night, but in the morning when he went out of the door to go to work, he was still drunk, and pitched off the stairs to the ground, and broke his neck. The news was carried to Mr. Tenant, who instantly recollecting the man's dream, on looking at a memorandum he had made, when the old man told him the dream, found it was a year that day since the old man told it to him.

Sir—The above account was given by the Rev. Mr. Tenant to Mr. Leslie, a pious old gentleman in New-York, and by Mr. L. to me, and without doubt is authentic. If you think it will be of any consequence and do good, I should like to see it preserved in the Recorder.

DAVID L. BOGERT.
Malta, Saratoga Co. N. Y. Oct. 12, 1824.

LINES INTENDED FOR A WATCH PAPER.

Moments swiftly fly away!
Nothing can compel their stay!
Whither are they leading me?
To a vast eternity;
To a heav'n of perfect bliss,
Or a dreadful dark abyss!
What, my soul, then canst thou do,
With such prospects in thy view?
Flee to Jesus—flee away!
Not to-morrow—come to day;
Come this moment—for, to thee
It now may be eternity!

Miscellaneous.

For the Circular.

ANCIENT FORM OF EXECRATION.

It was a generally received opinion among the Gentile nations of those times, that Prophets or Divines had power to inflict or remove public calamities, by means of incantation or enchantment. In accordance with this notion did Balak send for Balaam—Numbers 22: 5, 6, &c.

An ancient author has transmitted to us the form of execration used on such occasions. The Priest destined to this awful employment, after presenting the usual sacrifice, advanced to the head of the army, and in presence of the general and principal officers pronounced aloud words to this effect—"Almighty Father of gods and men! or, if thou wouldst rather be addressed by the name of Jupiter; or, if any other appellation be more grateful to thine ear—pour out, I conjure thee, upon this army, or city, the spirit of terror and dismay: deprive of the sight of their eyes, all those who shall level their blows at us, our legions or troops—spread darkness over our enemies, over their cities, over their fields, and over their armies. Look upon them as a thing accursed: and bring them under the hardest conditions that ever an enemy was constrained to undergo. As for me, to destruction I hereby devote them! my curse I pour upon them! and take this Prince, these captains and this people, to be witness to it." This ceremony being performed and the soldiers inspired by the sanction of religion, they advanced to the contest in confidence of success.—*Hunter's sacred Biography, vol. 2. page 428.*

The above explains the anxiety Balak felt for Balaam to come and curse Israel.

GENERAL LA FAYETTE.—The latest accounts, left General La Fayette at Montecello, the residence of Mr. Jefferson. The meeting between him and Mr. Jefferson is stated to have been affecting. It is thought the General will take a short repose at Montecello. His correspondence had greatly increased upon his hands. His letters are said to amount to 600, two thirds of which, require an answer.

Since the above was in type, we have learned that the General has arrived at Baltimore, and was present at the Agricultural Exhibition, which took place there a few days ago.

The winter bids fair to be a time of extraordinary interest. The proceedings of Congress—the election of President—the proceedings of the state Assembly—the war in Greece—the troubles in Spain, and the jealousies of England, that the French should keep 50,000 men in Spain—the new disposition of things in France consequent on the death of the King—the contest in Mexico and South America—and a thousand things besides, will render the Newspapers this winter more than usually attractive and interesting. *Vil. Rec.*

ROYAL FAMILY IN FRANCE.

Louis 18th was born at Versailles, November 17th, 1755.

Charles Philip Count D'Artois, the new king, brother to the late king Louis 18th, born at Versailles, October 9th, 1757—Widower, 2d June, 1805, of Maria Theresa, of Savoy. From this marriage, the following:

Louis Anthony, Duke of Angouleme, born at Versailles, August 6th, 1775 married 10th June, 1799, to Maria Theresa Charlot of France, daughter of Louis 16th, born at Versailles, December 19th, 1778.

Carolina Ferdinanda Louisa, princess of the two Sicilies, born November 5th, 1798, married June 17th, 1816, to Charles Ferdinand of Artois Duc de Berry, second son of the new king,—widow 14th February, 1820.

By this marriage the following:

Henry-Charles Ferdinand, Duc de Bordeaux, born 29th September 1820.

Louisa Maria Theresa, Mademoiselle born September 24, 1819.

N. Y. Daily Adv.

ON THE SCRIPTURES.

Holy Bible, book divine,
Precious treasure! Thou art mine;
Mine, to tell me whence I came;
Mine, to teach me what I am!
Mine, to chide me when I rove;
Mine, to shew a Saviour's love;
Mine, art thou to guide my feet;
Mine, to judge, condemn, acquit!
Mine, to comfort in distress,
If the Holy Spirit bless;
Mine, to shew, by living faith,
Man can triumph over death!
Mine, to tell of joys to come,
Of the rebel sinner's doom;
O, thou precious book divine!
Precious treasure! Thou art mine!